UNITY

VOLUME CXLI MARCH-APRIL, 1955 No. 1

EDITORIAL

This issue of UNITY is devoted to a report of the Fiftieth Anniversary celebration of Abraham Lincoln Centre. The idea of the Centre arose in the minds of Jenkin Lloyd Jones and his associates in All Souls Church. It was a great idea grandly conceived. It was to be a spiritual powerhouse with a civic circumference. It was to render service without regard to race, creed, color, age, sex, or political opinion. It was to be a living example of democracy in action. How well these ideals have been fulfilled is recorded in this issue of UNITY. The historical paper is by Helen Rosenfels, who was a member of All Souls Church before the Centre was founded and has been with the Centre throughout its fifty years. The program report and statement of the philosophy of the Centre are by the Dean. Responses to these statements are by well-known Chicagoans who know the Centre. The closing address of the Fiftieth Anniversary occasion is by Philleo Nash, formerly President Truman's advisor on race relations. The greetings from various organizations and individuals show great respect for the Centre. The Chicago Urban League award and the Resolution by the Illinois State Senate reveal widespread recognition of the significance of the Centre. The tributes from former residents, now scattered over the world, show how deeply life at the Centre influenced the whole course of their careers. These statements, greetings, and tributes are a source of great satisfaction to those of us who still keep alive the original motives and purposes of those gallant souls who fifty years ago were far in advance of their time. Those early pioneers dreamed great dreams and saw great visions. As we begin the second half of the first century of the Centre, we must meet new problems with new techniques, but the basic principles remain to give direction to our goals. The spirit of Abraham Lincoln is immortal, and an institution dedicated to human service in his memory must never abandon his ideals or surrender to motives unworthy of his name. We face the next fifty years with courage, devotion, and confidence.

Curtis W. Reese.

STATE OF ILLINOIS

Sixty-Ninth General Assembly

SENATE

Senate Resolution No. 18

Offered by Senators Fred J. Smith, Korshak and Roti.

WHEREAS, The Abraham Lincoln Centre in Chicago celebrated its fiftieth anniversary on February 12th; and

WHEREAS, Throughout the first half-century of its existence, this centre has made an outstanding contribution to society and to the civic life of the city of Chicago and the state of Illinois; and

WHEREAS, The efforts of the officers and staff, under the present leadership of William H. Holly, its president and Dr. Curtis W. Reese, its dean, are a continuing example of that selfless service and devotion to the needs of others that has made our nation great; and

WHEREAS, The consistent record of the Abraham Lincoln Centre, since its founding, of rendering service without regard to race, creed, color, sex, age or political opinion is one that few, if any, institutions in Chicago or in Illinois can match; and

WHEREAS, Far from resting upon the achievements of yesterday, the centre has maintained a growing interest and enthusiasm in rendering even greater service tomorrow; and

WHEREAS, This service and this practice of genuine democracy is worthy of all the praise we can give; therefore, be it

RESOLVED, By the Senate of the Sixty-ninth General Assembly of the State of Illinois, that we do hereby commend the Abraham Lincoln Centre, its officers and staff, on its fiftieth anniversary and praise its efforts, its achievements and its ambitions; and be it further

RESOLVED, That a suitable engrossed copy of this preamble and resolution be prepared and forwarded to Dr. Curtis W. Reese.

Adopted by the Senate, February 15, 1955.

JOHN WM. CHAPMAN
President of the Senate

EDWARD H. ALEXANDER
Secretary of the Senate

Report, History, and Tributes

REPORT OF THE DEAN

Curtis W. Reese

This year I must divide my annual message into two sections.

First, I want to make a very brief report on the Centre and related activities for 1954. *Second,* I want to say something about the over-all philosophy and history of the Centre.

During 1954 there were approximately 2,100 distinct individuals who could be classified as registrants. Of these, 797 were under 18 years of age. Three hundred and thirty-four individual members took 11,199 private dancing, voice, piano, and instrumental lessons. Seven hundred and ninety-seven attended some 954 regularly scheduled sessions of 33 different clubs and special interest groups, such as art, ballet, modern dance, music, dramatics, and the Nursery, with a total attendance of 19,617. Also, there were 21 different special events, such as parties, dances, teas, etc., with an attendance of 2,500. Under joint auspices, 198 members attended 186 sessions, with a total attendance of 3,354. There were 353 sessions of community groups with a total attendance of 17,861. In addition to these organized groups, the branch of the Chicago Public Library here had an attendance of approximately 76,000. These figures make an over-all attendance for all activities conducted within the building during 1954 of 130,531.

Without going into details I want to make very special mention of the excellent cooperation the Centre has had from various community and auxiliary groups, including the Community Child Guidance Center, the Planned Parenthood Association, the Ken-Oak Improvement Association, the Oakwood Improvement Club, the Parents Clubs of the Centre and the Nursery, the Wendell Phillips Evening Alumni, the Oakland Branch of the Chicago Public Library, and All Souls Church.

The Woman's Board has continued to be of great value to the Centre, particularly in connection with the annual Tag Day, which it sponsors. Last year there were 199 women who worked 455 hours, and netted the Centre $1,338.

The Lincoln Centre Nursery, under the direction of Miss Bernethea Mathews, increased its effectiveness by the addition of counseling service supplied by the Family Service Bureau in an arrangement made possible by the cooperation of the Chicago Community Fund.

The summer camp, under the direction of Miss Helen Sadataki, had a very satisfactory camping season last summer. There were five camp periods: four of two weeks each, and one of one week. The total number of campers were 183. A much needed new stove and deep freeze were added to the equipment of the camp, and the excellent garden, grown by Mr. Lowry, helped feed the campers.

The over-all program at the Centre has been shifted slightly from a predominance of cultural arts activities in the direction of more clubs and social groups.

Of the staff members during 1954, six have been with us 20 or more years. These are, in addition to myself, Fay Walker Reese, Ann Cook, Sherman Scott, Ruth Watkins, and Eleanor Price.

Eight staff members have been with us ten or more years. These are: Blanch Walton, Beatrice Betts, Marienne Jeffrey, Charles Elgar, Edna Somerville, Berenice Johnson, Hazel Lawrence, and Homer Price.

This, I submit, is an excellent record of a small turnover in staff.

I want also to make a brief reference to the residents. During my 32 years in the Centre I do not recall a year when the residents were more harmonious and congenial, with a mixture of Jews and Gentiles, Negroes and Whites, and a Nisei. The dining room is a miniature League of Nations.

One of the greatest prides of an institution like this is in the subsequent record of its residents and staff members, who are making valuable contributions to society—due at least in part to their democratic experiences at Lincoln Centre.

There is, for example, Dr. Stanford Pulrang, now an honored physician in New York state; Elizabeth H. Baker, social worker for the public school system in Orange, N. J.; George Schermer, Director of the Commission on Human Relations for the city of Philadelphia; Florence and Louis Hosch, who are now in Cairo, Egypt, where Louis is an expert in personnel relations for the United Nations; Janet and Arthur McDowell, now living in Philadelphia, where Arthur is first assistant to the President of the A.F.L. International Upholsterers' Union; Melville Hosch, assistant director of the Social Security Board in a group of midwestern states centering in Chicago; Paul Brotsman, professor in the University of Kansas; Walter Kindelsperger, head of the Groupwork Division of the Tulane School of Social Work, New Orleans; Carl Obenauf, head of a social settlement in St. Louis; Edna Hansen, head resident of Henry Booth House, Chicago; Harold Griffin, Director of the ABC Boys' Club, Chicago; Harold Marley on the psychiatric staff of the Illinois Department of Public Welfare; Gloria Madison Algmin, now teaching in the New York Public School system.

It has not been possible to keep up with the careers of residents who were not staff members but many of them are making important contributions in the field of education and social welfare.

I think special mention should be made of the outstanding work of Julia Abrahamson as the Director of the famed Hyde Park Kenwood Community Conference.

Now I want to say something about the over-all history and philosophy of the Centre. When the Centre was founded in 1905 by Dr. Jones, who had served in the Union Army during the war between the states and who was a great admirer of Abraham Lincoln—and himself thoroughly devoted to democratic principles—he sought a name for an institution to be dedicated to human service without regard to race, creed, color, age, sex, or political opinion; it was natural for him to come up with the name of Abraham Lincoln Centre. And now for a half century the Centre has pioneered in race relations, and in freedom of speech, press, and assembly. While originally established in a practically all-white neighborhood, the Centre had no difficulty in adjusting to a completely changed neighborhood. The liberal background of the Centre, its chartered purpose, the free spirit of the

Board of Directors, and the democracy of its leadership guaranteed that the Centre would not waver when its principles were challenged by changes in its environing situation. With its history and principles there was no necessity for changes in policy to meet changes in the surrounding population. The new neighbors were human beings, and that was all that counted. The dire consequences often predicted when an institution or a person acts in accordance with basic democratic principles rarely follow. The Centre consistently practices a policy of racially mixed residents, racially mixed staff, and racially mixed clientele.

The program emphasis throughout the years has been on things cultural, sociological, and democratic. Program techniques have been only instruments in the service of these larger goals. During the fifty years of the Centre's existence, more than 7,000,000 people have passed through its doors, and the Centre's intangible influence on their lives is incalculable. The Centre has become known far and wide as a meeting place for all sorts of civic, liberal, and cultural groups.

The liberal policies of the Centre have been possible because of the liberality of the founders, who wrote freedom into its basic charter, and of the character of the persons who have served on the Centre's Board of Trustees.

William Kent, who closely collaborated with Jenkin Lloyd Jones in the founding of the Centre and who made the largest single financial contribution to the building fund, was a prominent liberal in Chicago and later, after moving to California, was elected to Congress where he made a notable liberal record.

Helen Swift Neilson, who made the largest single contribution to the endowment fund, was a consistent liberal throughout her life.

James Parker Hall, dean of the Law School of the University of Chicago, served as secretary of the Board of the Centre until his death.

Salmon O. Levinson, who was chairman of the Board of Trustees when I first came to the Centre, was the father of the plan for the Outlawry of War, which became international law when written into the Pact of Paris.

William H. Holly, who succeeded S. O. Levinson as chairman of the Board, has a distinguished record as a Federal Judge.

Senator Paul H. Douglas, who served on the Board of the Centre many years before moving to Washington, has won national renown as an outstanding liberal.

Dr. W. O. Bousfield was an outstanding physician and a thoroughgoing liberal.

Professor Louis Wirth was nationally known as a liberal and as an authority on urban life.

Meda Z. Steele, well-known musician, has a long record of championing liberal causes.

Irwin S. Rosenfels was a prominent Chicago businessman, who always maintained a liberal position.

Mrs. E. L. Lobdell, who was active in the establishing of the Chicago Woman's Club and who had an almost perfect attendance of Board Meetings, was one of the grand liberal women of Chicago.

The present members of the Board of Trustees, whose names you heard read by the Nominating Committee, are all consistent, well-rounded advocates of the liberal way of life. Never, I think, did an executive have a more understanding and cooperative Board of Trustees than I have had during the 32 years that I have been connected with the Centre.

Mrs. Reese and I, with our three children, moved into Abraham Lincoln Centre in April of 1923. Here our children have grown to manhood and womanhood, and here we have had our finest experiences and have contributed the best that we possessed.

When I became Dean of the Centre its endowment fund stood at $100,000. It is now well over $200,000. The Publication Fund stood at $30,000. It is now well over $120,000. Earnings were approximately $1,800. Now they are approximately $18,000. The annual budgets through the years have been balanced—sometimes with great difficulty but always balanced. This has been made possible by generous treatment by the Chicago Community Fund, the Chicago Community Trust, the Wieboldt Foundation, and by substantial gifts from individuals.

The fifty years of the Centre's existence have witnessed the first World War, the inflation of the 20's, the collapse of the stockmarket in 1929, the direful days of the depression years, the second World War, and the Korean situation. During the depression years the Centre cooperated with the various Federal projects: WPA, NYA, CLTS, EEP, and any other initialled programs that came along.

For a number of years a relief station was maintained by Cook County at the Centre, and clients were so numerous that the auditorium on the second floor had to be used as a waiting room. People coming to the activities of the of the Centre had to wade through a crowded lobby. There were riots and bloodshed, bread lines and broken families. Throughout this period, the Centre maintained the old motto of All Souls Church, "Here let no man be stranger."

For 20 years a cultural arts concert series was conducted under the direction of Mr. John Greene.

For more than 20 years the Friday Morning Forum, which was started by Mrs. Helen Rosenfels, maintained a free platform where there appeared such notables as Bertrand Russell, Eugene V. Debs, and scholars from the University of Chicago, Northwestern University, and other institutions of learning throughout the country.

The fact that Abraham Lincoln Centre could weather the storms of a half-century, that it has devotedly and successfully practiced the principles of democracy is evidence that democracy on a universal scale is not an impossible dream. The need is simply for an increasing number of people to follow the example of the founders and managers of Abraham Lincoln Centre. When this is done there is every reason to expect that a wide response will be found in the hearts and lives of an ever-increasing number of people everywhere, until the human race shall become one human family bound together by the bonds of human brotherhood.

But the road ahead will not be easy. Living costs are up. Building repairs are many and expensive. It will be necessary for all who believe in the Centre and its ideals to share generously in its costs. The Centre needs a broader basis of support. No contribution is too small to be helpful. Remembering the sacrifice of the past, and mindful of the needs of today, let each one of us carry his full share of the load as we move into a glorious tomorrow.

FIFTY YEARS OF A LIVING DEMOCRACY

Helen Rosenfels

I am happy to think back over the time that we have been in this building, day going into day, always with the effort to make life better, fairer, for all of the people who come within the influence of Lincoln Centre. It is a great undertaking, a persistent effort, backed by brains, good intent, ethics, and spirituality.

Many people have worked here, many children and adults have shared the blessings, touched with an indefinable quality that has made them better dwellers of Chicago and better citizens of the United States. No one thing stands out as spectacular, just fifty years of high ideals backed by hard work.

Within the sound of my voice, how many know that once upon a time there stood across the street a little church, called All Souls?

It was a peculiar looking building; strangers hearing it called a church invariably said that never had a church looked like it. Answering strangers, one might have said that it was a home as well as a church. The pastor's family lived there; it was a home for the many activities that developed through the years. It was a spiritual home for the group that worked there and for the many who were interested in the liberal thought of the day. The little old building with its three fireplaces and informal atmosphere held the spirit of all that Jenkin Lloyd Jones was working for, and each person felt that it belonged to him.

The pastor's family occupied the second floor; the activities of the church were carried on in the basement and on the first floor. It was as simple as that.

This little church began in 1882 in Vincennes Hall at Vincennes Avenue and 35th Street. Soon after, the project of building the church at Oakwood Boulevard and Langley Avenue began, and there, as time went on, was established a seven-day church. The building was always open—heated and lighted, with activities going on. A great contrast to other churches of the day, which were open only on Sunday.

Long before the days of university extension or a university college downtown, Mr. Jones led at All Souls Church study groups of various kinds. Monday night throughout the fall and winter, there was the Novel Section. The great novelists of the nineteenth century—Dickens, Thackeray, George Eliot, Kingsley, Eugene Sue, and others—were read and studied. A whole winter would be given to two or three novels of an author, the selection being made by the study group. The program was formulated in the spring or early summer, always published, and one's summer reading could be based on the fall and winter work. Each Monday night a wonderful paper was given by one of the group on a character or a problem in the book under discussion, and then the group continued with questions and expressions of opinion. At the end of the winter's work, a grand pageant was held, each member of the group depicting a character in the novel.

In later years, Monday night was devoted to Ruskin and for one other whole year study was devoted to the ideal republics of the world, beginning with Plato's *Republic,* going on to St. Augustine's *City of God,* Dante's *De Monarchia,* More's *Utopia,* Edward Bellamy's *Looking Backward,* and ending with William Morris' *News from Nowhere.* That was a great winter; people came from miles around to attend these sessions, and Adler and Hutchins were antedated more than a generation.

There were poetry groups, a philosophy group, and Browning groups. Mr. Jones led, in Chicago, in the reading and interpretation of Browning. And there was a group of young people who concerned themselves with the American poets.

People came from every part of Chicago to attend the study groups. A high school teacher who taught on the Northwest side, who lived in Oak Park, came every Monday night to the Novel Section. There were no automobiles nor elevated in those days. Her trip was made by streetcar, cable car, and Northwestern train to Oak Park. The people who came to these classes were interested in an intellectual and ethical life as shown in the great books studied. No Great Books courses existed then. The center of learning and discussion at All Souls Church was the only one in Chicago.

The great motivating force in the carrying on of the work of All Souls Church was the Sunday sermon of Mr. Jones, which attracted the liberal and intellectual people of the South Side and even of other parts of the city. The titles of the sermons were generally taken from a great poem, a new or an old book, frequently from Emerson, or from a political or economic situation of the day. Mr. Jones was a pacifist and many sermons were on the subject of peace and war—suggested by Tolstoy's *War and Peace,* Jean de Bloch's remarkable analysis of war, Charles Sumner on war, Romain Rolland's *Above the Battle.*

The right-hand aid to the Sunday morning sermon was the Tuesday Class in Religion, which mothered the Sunday School and was the normal school for the teachers in the Sunday School. Later, a Friday night class in religion was also started. No one could teach in the Sunday School who did not attend the Tuesday morning or the Friday night classes in religion. The subject of study for the seven years' course extended itself over the study of the growth of all religious thought in the world. The first year began with myth and legend, primitive man's science, and history. The second year, the religious classes and the Sunday School children became Buddhists, Mohammedans, Shintoists, Parsees, while the great literature of the ancient world was read—among which were the Bhagavad Gita, the Ramayana, and teachings of Confucius and Laotse. The third year, the Old Testament was the subject for the year. The Apocrypha followed. The New Testament made Christians of the students. The long development of early Christianity into the growth of the Catholic Church and the panorama of the Middle Ages lay before all. The religion of the Renaissance backed up by great art came next, and the last year began with the birth of Protestantism—Martin Luther and Erasmus leading the way—then followed the development of modern churches of various sects. No one could ever have completed this course without having full tolerance for religious beliefs, races, and minority groups of all kinds. Many messages came back to Mr. Jones from those who were fortunate enough to travel of what the Seven Years' Course in Religion had done for them in their travels.

The women in the Tuesday Class were a dynamic force. It was said that they were the most faithful, the hardest working group in Chicago. Whatever Mr.

Jones wanted to put forth in the way of new spiritual or civic ventures, he always discussed first with the women of the Tuesday Class.

The seven-day activities of the church were going full swing—quarters were crowded, the church auditorium on Sundays had standing room only. Should not these activities be housed in a better way? And so, in the early Nineties a great dream began to develop in Mr. Jones' mind. Freedom of religious thought was accepted, but liberalism generally was looked at askance. Good race relations and recognition of minority groups were still to be attained. In All Souls Church, both Negroes and Jews had joined the movement, and had signed the Bond of Union:

> We join ourselves together in the interest of morality and religion as interpreted by the growing thought and purest lives of humanity, hoping thereby to bear one another's burdens and to promote truth, love, and righteousness in the world.

A lawyer, Mr. Laing Williams, and his wife were members of the church. Mr. Wheeler was head of the philosophy section of the Study Classes. His lovely wife and children were active in the church. No other church or meeting place under white auspices had Negro members at that time.

Elsewhere this liberality did not exist.

The neighborhood to the south was still a minor gold coast; to the north were the carbarns and the residence neighborhood of the workers on the streetcars. Thirty-ninth Street and Cottage Grove Avenue had saloons on two corners. Conditions were right to bring various groups together.

The boys of the neighborhood needed a gymnasium; the girls should have domestic science. The little library of All Souls Church ought to be expanded. A large room was a necessity, where groups of the neighborhood and the city could get together to eat and talk over problems confronting them. A larger auditorium seemed wise. Twice, for several months, the congregation had moved out of the little church into larger quarters to obviate standing room. More social workers were needed; the inadequate staff was overworked. These workers ought to live where they worked. The pastor and his family could be housed in larger living quarters—so the dream of a building began to take shape. A great ideal lay in back of the building. It would be a factory, a factory where men were made. An institution it would be where freedom of speech would always be allowed; an institution that would serve the neighborhood whatever its component parts might be. No one would be barred on account of race or religion. Minority groups would become an integral part of the work. In this connection one great thing stands out in my mind. Years after the Centre was built, a board member thought that we ought to sell the building and move elsewhere. The Ida B. Wells project was on, and the member thought the neighborhood would become Negro. The inference was that a large gift would be forthcoming if we sold and moved. The Board was unanimous in turning down the offer and Lincoln Centre remained here. This decision has always been to the glory of the Board.

Mr. Jones' dream for humanity, because in his mind humanity was above all nations, was to be housed in an adequate building, and the building must be named. Various names were suggested and they were finally narrowed to those of Emerson and Lincoln. Mr. Jones had been in the Civil War, he had been close to the Emancipation Proclamation, he had seen Lincoln as the great commoner—so the name of Abraham Lincoln was given to the new venture.

It was to be a center motivated by the spiritual force of All Souls Church.

This great dream was put forth in the 1890s. It began to take hold and grow in the thoughts of men and women. Members were organized into a finance committee, a building committee of which Mr. William Kent was chairman, and into lesser committees. The first principle laid down was that no building would be started until all the money for the building was in hand. A lot across the street had been given by the Hill Estate as a site. Architects, in the persons of Frank Lloyd Wright and Dwight Perkins, were employed. It was thought that $100,000 would be adequate to pay for the completed building. This appeared as a staggering sum at that time. But interest, great zeal, and devotion to a spiritual cause won the day and the money was raised. The money-raising went on over a period of several years.

The Tuesday Class in Religion was largely responsible for the interest in the venture and for a large part of the money raised.

When the money was in hand, there was the ceremony of the digging of the first spadeful of earth by Mr. Jones, the laying of the cornerstone, attended by the Sunday School and various friends and members. Abraham Lincoln Centre took a long time to build and before it was finished another $25,000 had been raised to pay the additional cost, so we entered the building debt free. Even before we entered, an endowment fund of $100,000 had been started because Mr. Jones said that a building is no good unless it is kept warm and clean. The income from the endowment was to keep up the physical side of the building. What a blessing the endowment fund has been! I am happy to say that it has been wonderfully administered by Mr. Reese and has doubled in value.

No account of the conception of the idea of Lincoln Centre, its growth, or the building of the structure would be adequate without writing of the many devoted people who gave their time, their spiritual interest, and their money to this great undertaking. Among those who have passed on were Mrs. George Westney, Mrs. Ida Randall, Mr. Edward Morris, the Lamson brothers, Dr. and Mrs. G. F. Shears, Mrs. James L. Gardiner, and Mr. William Kent. There are the blessed names of Annie Laurie Kelly, Althea Ogden—the flower lady—who always supplied the pulpit with flowers year in and year out, Mrs. Ellen T. Leonard, parish assistant, Edith Lackersteen Jones, always a great aid to Mr. Jones, and treasurer of the church.

More recently gone are Dr. Mary Schroeder; Mrs. William Kent, whose interest and memories of the work were a sustaining part of her life; Mrs. Francis Neilson, a devoted and untiring worker in the cause; and our beloved Mrs. E. L. Lobdell, who rarely missed an annual meeting and was always devoted to the principles of Lincoln Centre.

So, in April, 1905, we moved into Abraham Lincoln Centre. After a week of dedication, the work was brought over from the little church across the way. Always new problems and new situations had to be met, and these were solved as time went on. Carried over were the Tuesday Class, Girls' Clubs, Boys' Clubs, Parent Groups, a Woman's Club, Music, Dramatics, Domestic Science, Manual Training, and Weaving. The emphasis was on the individual in all this thriving weekday activity. The church with its Sunday

service was the heart of the work. Mr. Jones always inspired women and men to work in the church.

Mr. Jones had known of Clear Lake in Wisconsin in his boyhood and always had had a dream of establishing a summer camp there. A great many people contributed sufficient money to buy Clear Lake, and a camp was built there in 1913. For two years before that, the ground had been leased and Lincoln Centre children had had summer outings.

Perhaps my most devoted work in the Centre was in connection with the Friday Morning work which started in 1921 and ran for twenty years. In that time I was chairman for ten years. I refer to the Friday Morning Forum. During the first World War, Lincoln Centre had maintained free speech, often at great cost financially and of worn nerves. Here, then, was a tradition of an open platform and to some of us it seemed that it ought to be maintained. There would come times in the future when a free platform would be necessary. Here was Lincoln Centre! In the spring of 1921 four or five women who had been active in the church in the Tuesday Class decided to start with four lectures, given by Dr. Ellsworth Faris of the University of Chicago, entitled "The Sociology of Peace." These lectures were held on Friday morning, and with this nucleus the Friday Morning Forum was born. No subject was taboo but there was only one requisite—the speaker must be an expert in his field. For several years, this very hall was filled. We had the University of Chicago to draw on, as well as speakers from around the world. Again people thought that we ought to move downtown but we never did, and people from around Chicago came to the meetings. Our audience was composed of all kinds of people. No one was barred. Season tickets were sold, and every speaker was paid.

I am happy to say something about a cause that has meant much to me throughout the greater part of my life. Since 1890 I have been in the work, heart and soul. As a freshman in high school I began going to the evening Study Classes that were held in All Souls Church. Irwin Rosenfels and I were married in All Souls Church and my children were all christened in All Souls Church, and went to the Sunday School. Why should anyone be connected with an organization so long? It has met my ideals, and what are these ideals: the highest treatment of race relations. Here no man is stranger! All people are human beings; never could I have been connected with a movement where anyone was barred.

What has come out of this great venture as the years have gone on? Hundreds of boys and girls who have developed into better men and women, not only ethically but filled with the sense of manhood and womanhood that helps them to be better citizens.

Mr. Jones was a great individualist and at All Souls Church he had no assistant as a minister to carry on. The Centre was considered a one-man institution. Mr. Jones was frequently asked what would happen when he could no longer function. He said he had no fear. He knew that a young man would come along who would understand Abraham Lincoln Centre and would carry the work to heights that he did not know.

I think that Mr. Jones was right. Abraham Lincoln Centre today carries out a sincere interpretation of its by-laws. It is doing work that puts humanity above all. It is a shining beacon in the field of race relations. It is a true working out of democracy. It is an oasis in Chicago. Mr. Jones was right—a young man did come, a young man who understood the underlying principles of Lincoln Centre and democracy. A young man and his wife, Mr. and Mrs. Reese, came who had the good will and the ability to carry out these fundamental principles of Abraham Lincoln Centre.

May Abraham Lincoln Centre long be under the direction and beneficence of Mr. and Mrs. Curtis Reese and the fine staff with which they have surrounded themselves!

WHERE BARRIERS ARE DOWN

Wallace W. Robbins

I suppose every American, sooner or later, takes his children to Washington for a spring vacation. When I took my children, my son, then a little boy, took off his hat in the Lincoln Memorial and said, "It's like a church." That is pretty close to putting into words how it feels to look up to the Great Emancipator, Father Abraham, as his soldiers called him. How proud we feel to be related to Lincoln!

Last spring I drove to the Western Conference meetings in St. Louis, and on the way took my guests, a Japanese student and a British visitor, with me. We stopped at New Salem, walked on the muddy roads, peered into the old cabins, and at Springfield we visited the tomb.

Reading the words of Lincoln to one another we felt our kinship not as Americans but as men.

Still there is something peculiarly American about Lincoln, as my English visitor pointed out. His speech bears not only the noble marks of King James, but cadences of the swing and chop of a pioneer's axe, the spaciousness of the prairie, the quiet murmur of the forest, the promise of a new people and a new land.

That is why, is it not, that we are so moved on this day and in this place which bears his honored name, to have in summary the meaning of his life for us stand forth: the barriers of the people are down and this country from his time forward has had free and equal access to law and to justice.

While I have never been a resident of this house, I have been associated with Dean Reese for many years as colleague and friend, and I can, in consequence, see here a monument to Lincoln more alive, continuing and real, for it speaks not of memory but of a vigorous present, saying, "Here the barriers are down not only in law, but in inner equality of opportunity, of friendship, of reasonable hope for a good outcome for our lives."

All of us must have picked some scene or event out of the delightful history which Mrs. Rosenfels has read to us tonight. For myself I choose that scene in which she described the different peoples surrounding the Centre like a threat of conflict, and of which she said "conditions were right to bring people together."

It is because people of every race and religious view have now come together in fulfillment of that brave dictum that we are met in celebration.

The history of this institution is a great one, and its present power is increasing. To paraphrase the remarks of Frank Lloyd Wright, Jenkin Lloyd Jones laid the foundations, but it was the power and wisdom of Curtis Reese which have built on it, and I like it!

We need to remember that we have in Curtis Reese a man who, abiding by simple virtues, has brought great

truth alive in men. He is not a simple person but a complicated one with many surprising skills. Once a treasurer of the Meadville School said, "I respect Curtis Reese as a dean, but as an investment man I bow down to him."

His personal gifts for friendship, for leadership, for legal and theological thought are rich.

The simple thing is this: he is a minister, and his ministry has brought good to those who have lived within these walls and outside of them by service on boards of trustees and committees of service in the church, and for The Meadville Theological School in so many wonderful ways. In all of this he has exemplified in himself freedom and courage: the kind of freedom which has bred freedom in others, and the kind of courage which has made other men brave. When people were frightened by depression or repression, by war-time or the threats of racial redistribution, he stood firm and men rallied to his example.

So to Curtis Reese, and to Mrs. Reese, too, may I say that, as your children have written to you that they could not have been brought up in a better place than Lincoln Centre, so it is with us who, though not so presumptuous as to claim your kinship, do assert our friendship and say, it is good that you are here, and that we have been brought up under you, too.

THE GOOD CONTINUUM

Ben Richardson

As one approaches this building one sees on its front facade a plaque bearing the name, The Abraham Lincoln Centre. On another wall at a right angle to this is another metal plaque reading, All Souls Church. What I am about to say will concern these two inscriptions.

This institution now represents and through the years has represented whatever was constructive in the life and labors of Abraham Lincoln. I say whatever was good because I hold no brief for any unhistorical picturization of Lincoln as having been a flawless human. He was not that! Indeed he was a man of much wisdom and some error; of much strength and yet having a full measure of weaknesses. There is virtue in his having been this way—we at least can follow after and emulate him. As he walked, we can walk; as he stumbled, fell but rose again, we too can press on and, sometimes failing, try again.

Concerning the second inscription, just this: It speaks of the Soul, and although I am the minister of the All Souls Church that meets in this very building, I do not know what a soul is. I do not know what it is biologically, theologically, or otherwise. However, I am not prone to deny its existence. In fact, I take the position of the man about to die, who, in replying to his minister's inquiry, "Do you denounce the Devil?", said: "This is no time to be making enemies!"

There is a valid and almost obvious relationship between Lincoln, a living man in a given period of history, and the Soul, a concept which in the main speaks of an intangible entity. The connection is this: Lincoln, like all good servants of humanity, had to preserve an ongoing faith in abstractions—in things about which he was not too certain. And from this faith he had to mine the very stuff and strengths of each day's needs.

This ongoing faith represented for him a vital continuum. We, too, have need of one. One must exist if we are to effectively argue for the unitary fact of the universe and for the progressive endowment of social sanity, freedom, and peace in the midst of a troubled world.

Let me speak of a great continuum that had its genesis on March 5, 1770, on the Boston Common. On that day several members from two regiments of British soldiers, quartered in that city, stood with parried rifles aimed at a motley group of agitated Colonists. Unarmed except for clumps of snow and, yes, an occasional stone, they taunted in abject defiance these uniformed and armed symbols of a burdensome tyranny. A man pressed forward through the crowd of Colonists. He was a black man—a runaway slave, who, had he been apprehended in that very moment, would have been dragged back, enchained into the throes of chattel enslavement. As he reached the rim of the crowd closest to the flank of soldiers, he raised his hand in disregard of death and danger and called to his fellows in a common cause to "strike now and to strike hard for freedom." A volley of fire from the trained rifles tore into his breast and felled him like a mighty tree. Hardly had his body reached the ground when the bodies of four white men fell across his own. A second volley had leveled them. That day the cobblestones of the Common were covered with a slight sprinkling of snow. I will always believe that the warm blood draining from the bodies of these men who fell in freedom's cause, co-mingling with the coldness of the earth, sent up a thin vapor in sight of man and God, suggesting that in this fusion the eventual emancipation of all mankind had its beginning. A continuum had been established.

There is among the many statues found in and around Boston one of the great Charles Sumner. This man, the mention of whose name evokes a vibrant reverence, sat in the United States Senate during the latter years of his useful life. At every turn he spoke out against the evils of slavery. On one occasion, perhaps more crucial than any other, he denounced the crime of this practice in Kansas. His speech found its mark, and reaction to it was immediate. While he sat with bowed head at the end of the day attending to correspondence he intended posting, a man, one Preston Brooks from the lower house of Congress, walked up to him, said something derogatory and, without warning, struck the still-seated Sumner a shattering blow on the head with a heavy, gold-headed cane. The first blow rendered the aging Senator blind but his assailant continued to rain blow after blow on the defenseless man. When he had done his worst, Brooks walked unchallenged from the Senate floor. Those who belatedly came to Sumner's aid found him lying in a pool of blood some fifteen feet from his desk. So great had been his determination to rise in his own defense that in doing so he had ripped his desk from its moorings in the cement floor. Consciousness returned to him briefly as he lay on a cot in an anteroom. His sole comment in that instance was: "I hope I live; I want to live long enough to press further in this fight against a great wrong." By this, I will always think he meant—long enough to sustain and advance the good continuum!

Some years ago I was asked to be one of the speakers at an occasion that took place in Madison Square Garden in New York. It was not a moment that had any direct relation to me in terms of race or creed. It was an event at which the Jewish Community gathered to mourn the more than four and one-half million martyred victims of the Nazi Juggernaut. Just before I spoke, a chorus of cantors sang the traditional laments of Jewry—the Kaddish and the Yiskor. An impen-

etrable pall of human sorrow enveloped us all. We wept unashamed. In that room the petty delineations of station and status disappeared; distinctions born of pigmentation were dissipated. In our sorrow we were neither Jew nor Gentile, black nor white, Catholic nor Protestant. We were, instead, just folk welded together by our common concern that the continuum interrupted by this holocaust of yesterday would be re-established and carried into an eternity of tomorrow.

I am confident that my little church—All Souls—feels that way but we make no idle boast of it. We come in an afterday to enjoy the heritage that Jenkin Lloyd Jones and those who followed him have bequeathed to us. But this much is certain. We understand what our task is. In a word, it is to perpetuate the works, the good works of the past, through a transcendent faith in what can come to pass in the future. To this end, my great grandmother—one of those Lincoln sought to emancipate—advised, "Walk together children, an' don't you get weary!"

THE SENSE OF BELONGING

Lea D. Taylor

I am very happy to share in this occasion. The settlements have worked long and hard in different neighborhoods in this great city of ours, and certainly the work that has been done here at Lincoln Centre has helped to keep stable a community in a changing world.

I took the liberty of looking also into the past and found an old handbook of the National Federation of Settlements, dated back in 1911, in which a purpose of Abraham Lincoln Centre was outlined. I thought you might like to share it. It was evidently written by Jenkin Lloyd Jones at that time, because it was in quotes:

1. A central point to which the needs of the individual, the home and the community, the lonely, the sick, the wayward, the noble, the efficient will trend. (It includes practically everybody, I think.)
2. A spiritual powerhouse from which will radiate as many human helps as possible: physical, intellectual, artistic, social, ethical, and religious.

Now, maybe the history that we have heard tonight will prove to you that a great many of those aims and objectives have been carried out through the fifty years, in one way or another—serving some of the intellectual interests of the city, keeping a balance in the human relations of a local community, and serving a great many people in the course of these fifty years. I won't dwell on the other things that it said, because it spoke of the location being in a well-to-do neghborhood. It bordered on a tenement district which had Irish, German, and Jewish inhabitants in it at that time. You have heard what has happened to the community and you have heard what the various activities are.

It is tempting to look back to that fifty years ago—the 1905 period—when our problems were many, with new immigrants coming to this country, with child labor, with inadequate schools, with very limited social work facilities, and with a lack of understanding between communities—a time when there were starting up all over this city little centers of understanding called settlements. In this great changing city it has been necessary to have centers of understanding, centers in which people of all faiths, creeds, nationalities, and races might share cooperatively in not only the cultural and educational opportunities but in the communities in which they lived. I am not going to take long at all. I do want to say that today it seems to me that the settlement has even more of an opportunity. Certainly in our National Federation of Settlements we feel a great stimulus throughout the country. We have been called upon to work in some of the new neighborhoods of the country where the only group that could move in was a settlement—someone with a settlement experience who could coordinate people in some of those new towns around the great defense industries, where there were people from all over the country assembling with all sorts of standards of living, and where someone was needed to point out to that community what it could do for itself, because self-help has been one of the principles upon which the settlements have worked.

It seems to me that the ultimate goal of mental health is to help men live with their fellows in one world, and in that I am backed up a little by Brock Chisholm, formerly of the World Health Organization, when he spoke about the necessity for a world-citizen mind, and said: "The world must have, and soon, great numbers of people in every country who are grown emotionally beyond the national boundaries and are sufficiently mature to be capable of being world citizens." Such a development to a national level requires an equal degree of concern for the welfare of all kinds of people within the nation and the community, irrespective of color, race, origin, education, social or economic group, or even of political party. It calls for the development of a belonging feeling, and I like that particularly in relation to the settlements, because the belonging feeling exists in every group that meets in a settlement. It is a group where one feels at home. Whoever can remove a prejudice, soften a hate, increase a total of understanding in the world by knowledge of human, emotional, mental, or social development is made responsible to do what he can in all possible places, and through any and all channels of communication is obligated by his ability to serve the human race where he can to the limit of his ability.

As I have happened to have the advantage of traveling throughout this country and abroad, visiting settlements, I have been more than ever impressed with the fact that a center serving the age range of a family in a local community, regardless of its program of work, regardless of some of its staff background and education, regardless of the sponsorship under which it operates, develops a feeling of belonging. Certainly, as I have been from one end of this country to the other, these little centers, operating in a neighborhood, doing apparently a limited piece of work, have a great deal in common with similar little centers, and through our National Federation of Settlements we are able to bring together the experiences of these many little city and country neighborhoods where the problems of human life are very similar. I was terribly interested in our international conference in Amsterdam two years ago when people came from fourteen countries—all of them working in neighborhoods from Finland and up on the Arctic Circle, where a little settlement is bravely struggling to keep democracy alive, down to Naples, Italy, where a new settlement has just been born and is operating today with people displaced by the war bombings. One cannot define a settlement. The only thing one could say is that there is a sense of belonging among those fourteen nationality groups which assembled at our international conference, from the Scandinavian countries down to the south of Europe, and even to Egypt,

where a little worker there wrote that he would be awfully glad to come if somebody would pay his expenses.

We have had a feeling of togetherness, and it is that togetherness that makes us all strong. We bring greetings today to Abraham Lincoln Centre which has bravely stood through these fifty years in a changing community, bringing together people of differing backgrounds and differing opinions, and making the oneness and the belongingness of life mean something to people.

I have quoted a saying of my father's many times. Some of you could repeat it, I am sure, but it has been a goal toward which we at Chicago Commons have hoped to work and toward which I think most of the settlements in the world—because I can speak of it much larger than the United States—have as a real goal: the good will to understand one another, to interpret misunderstood attitudes and situations, to reconcile, and be reconciled to, the differences of tastes and temperaments, race and religious heritage and aspiration, and through service and sacrifice to promote the unity of the spirit in the bond of peace—the peace of God that passeth all understanding.

PROGRESS IN RACE RELATIONS

Philleo Nash

In the midst of so much wisdom and eloquence it is difficult to be introduced as an expert on race relations, and I assure you that what I know about race relations I learned late in life, in the hard way.

I am really very much honored to have been asked to participate in this 50th Anniversary celebration. I wouldn't dare to do it except, as Dr. Reese has said, my personal associations with the Centre are so deep. I have heard Mrs. Rosenfels speak often of the early days of the Centre, and I was very glad to hear so much of its beginnings and the connection with All Souls Church this evening. And had Dr. Reese not told you that he officiated at my wedding, now some nineteen years ago, I would have told you myself.

Now, I don't mean to make an historical speech; my memory does not go back to the days of the founding of Lincoln Centre. But it is Lincoln's birthday, and it happens that in working up some of the historical and executive precedents that we needed to know about in the development of the Civil Rights Program, I had occasion to explore some of Lincoln's thinking and searching of his own mind.

Let us go back just for a moment—not to fifty years ago and the founding of Lincoln Centre—but to one hundred years ago. In 1855 the Fugitive Slave Law had been on the statute books for some years. The controversy over it had given rise to a popular best-seller published in 1852, which had quite a bit to do with the formation of public opinion on the subject of slavery. It was called *Uncle Tom's Cabin* and was doing quite well.

The Missouri Compromise had been very seriously threatened by the adoption of the so-called Kansas Act. This challenge to the powers of the Federal government to regulate slavery in Federal territory was causing Lincoln to probe his own mind as to how far it was possible to go towards abolition without forcing a severance of the union. He had no contemplation, so far as we know, of the Presidency at that time. But he was engaged in considerable searching of his conscience as to where and how morality and political expedience could meet.

Two years later the Dred Scott decision came out. That must have been a bitter time, indeed. When Chief Justice Taney read that opinion of the court it took him three hours to go from beginning to end. The language of that decision is so harsh today that it seems as though the Declaration of Independence had been forgotten and defied. Of course, the sentiment that was aroused countrywide by that decision which asserted that the Federal government lacked the power to regulate slavery in its own territories was the ultimate straw that broke the camel's back and led to the Civil War.

We know that Lincoln hoped from the beginning of the Presidency to take such steps as he could toward emancipation, but he was determined that whatever he should do should be directed first and foremost towards the maintenance of the union.

Now we have had since that time two other court decisions—I mean since the time of the Dred Scott decision—that I think mark milestones in the ebb and flow of race relations in this country. One of them is the Plessy *vs.* Ferguson decision in 1896, the one which upheld the separate but equal doctrine; and the other one is in our own time, the recent decision of the Supreme Court on segregation in public schools.

Now it so happens that fifty years ago, the time of the creation of Lincoln Centre, was a time that Mr. Rayford Logan, professor of history at Howard University, has described as the nadir in American race relations. My memory does not go back anywhere near that far but I know that it was a time that seems almost impossible for us to imagine today. And for that reason I think we should pay tribute to the boldness and the bravery of the people who founded All Souls Church. I mean the people my mother-in-law, Mrs. Rosenfels, described, who had the courage in 1905 to found a center in which no distinction would be permitted, fathered, or tolerated as to race, religion, or color, or any other inconsequential human difference. It is hard to realize how downright revolutionary such a concept was at that time.

By 1905 the great Act of Emancipation and the Constitutional Amendments that followed it had been almost negated by a series of decisions of the courts, of which the Plessy *vs.* Ferguson decision of supporting separate but equal facilities, was the strongest and the worst. The great civil rights enactments of the post-civil war period had been all but wiped out by another series of court decisions. The day Lincoln Centre opened was the end of an era in which nearly all of the southern states had rewritten their constitutions so as to require segregation and to make such a center as Lincoln Centre as nearly impossible as man-made laws could make it.

Now from the low point in race relations as it was in the early part of this century we have had a steady advance, beginning, perhaps, with the organization of self-help, self-advancement associations. Among the earliest was the Niagara Conference that preceded the NAACP in 1910. The progress that has taken place is not an accident. It has come about because men and women of good will and serious intent have made it possible. We look back to the first World War and think of the discrimination and the segregation in the armed forces, the riots and the violence which accompanied the cessation of hostilities. One of the worst was here in Chicago in 1919. Only in this perspective is it possible to realize how far we have gone and how

much progress has been made.

I was fortunate enough to be connected with some of the most remarkable of these advances. I think, in all seriousness, that the forward steps that were begun during the second World War and were carried on during the seven years of the Truman Administration marked the most significant and rapid forward steps since Emancipation days.

These steps begun were not an accident. They were taken deliberately, carefully, after much thought, and as the result of a sincere examination of conscience by those who were making policy decisions. We had a hard time finding ways and means to take these forward steps. The spark that made it possible was the series of violent attacks that followed V-J Day. Just as 1919 brought race riots in many communities in the North, 1945 and 1946 brought them again in the border states between North and South. The small towns of that area were simply not prepared to take the new human relations which had emerged out of the experiences of World War II as the veterans returned.

Two particular episodes were shocking to the country, and shocked Mr. Truman to the point where he thought that there was one place where the buck could not be passed any further. This was one of the times when the President of the United States had to act.

Isolated episodes that fell into a pattern paved the way for the Civil Rights Program. One of them was a riot in Columbia, Tennessee. Another was the blinding of Isaac Woodard by a police officer in South Carolina. But the worst was the very dreadful episode which took place in Georgia when two veterans and their wives were killed in broad daylight.

The aftermath of those episodes showed that America's conscience on this subject was asleep. Over 2,700 residents of the community where the Georgia lynching took place were interrogated by the FBI. This was a crime by an unmasked mob numbering 60 or 70, and it took place in broad daylight. Yet not one of the 2,700 residents was willing or able to lead the FBI to a positive identification.

It was necessary to do something to arouse America's conscience which is very strong but sometimes is asleep. The Civil Rights Committee was the answer to that problem. Since the Committee made its Report we have seen a true awakening of conscience. Today it is no longer respectable to adopt the views that were nearly universal at the time Abraham Lincoln Centre was founded, and this has been brought about by the publication of a report, by discussion, by holding legislation before the country, and by a series of Presidential enactments which followed the Civil Rights Report itself.

We determined that there were three areas in which it was possible to move without specific Congressional support—sometimes with specific Congressional opposition. One was the armed services itself; another one was the career civil service, where Uncle Sam as an employer has a duty to follow the practices he asks of others; and the third was the area of employment under government contract. Between 1948 and 1952 we found ways and means of improving the situation in each of these three areas.

But now we have a somewhat new and different situation which is facing us. The effect of the Supreme Court decision on segregation in public schools has been to place the burden of prompt and immediate action on local school systems all over the country. But who is to provide the school boards with the help that may be needed? In many communities school organizations and local bodies are willing and ready to move ahead but need assistance, want help, don't know quite what to do or how to do it. Is there a place where they can go and find out what has been done in other cities that met the problem successfully? Is there a compilation of experience? Is there a government agency, a private organization, a Foundation where such boards and local groups can go and find the assistance that they may need? Take the matter of Lincoln Centre itself. Here are fifty years of experience in group living; the collective wisdom of a group of people such as this is very extensive. How available is it to someone who wants to know what to do and how to do it?

I think in all probability that the implementation of this very significant and wonderful court decision may well be left to the courts themselves. In the absence of assistance from the Federal government or from state or local government, the courts may well be asked by the Supreme Court to make determinations as to whether proper compliance has been made.

Now a few years ago there were Foundations, there were Commissions, there were public bodies to which groups in search of advice and experience could go. I wonder where such groups can go today. One of our recommendations, one that the Congress never acted upon, which I hope might yet come about, was to create a permanent Presidential Commission on Race Relations. I think it was one of the most important recommendations of the Civil Rights Committe. If such a Commission were in existence, even though its powers were merely advisory and consultative, it could become a repository of experience, an accumulator of successful experience in race relations, to which people of all kinds could go with their race relations problems.

I don't know how much time we are going to have before the problem of improved race relations becomes very acute. I don't mean acute in the sense of violence, because I think we are very much over the hump in that respect. I don't foresee anything like the experience of 1945 and 1946 or the wartime acts of violence. I think we are through with that, certainly for the time being. But we have undertaken responsibilities of world leadership, we have undertaken obligations toward the peoples of the Far East, where the natural wish of people for self-expression and for self-government, where the wish to throw off the yoke of Colonialism, has taken the form of color nationalism.

The peoples of those countries are receiving much encouragement from propagandists who tell them that their urge toward national self-expression is a step toward throwing off the yoke of white supremacy. Unfortunately, our own history in that regard does not lend itself too well to counter-propaganda. We must put a better foot forward; we must have a propaganda of deed, not just of word. And some of our friends in remote parts of the world are going to have to be encouraged and given a kind of moral leadership that we have not provided too well in the past. As we move on into this world situation we are going to have to search our own consciences and look at our own deeds. As that time approaches, the experience, the background, the work of men of good will and good heart who have known one another, as the people of Lincoln Centre have known one another for the past fifty years, are going to be a very valuable source of wisdom.

Greetings

AMERICAN UNITARIAN ASSOCIATION

Dear Dr. Reese:

I am delighted to know that Abraham Lincoln Centre will celebrate its 50th Anniversary on February 12, and I am happy to send this official message of congratulation and good wishes on behalf of the Officers and Board of Directors of the American Unitarian Association.

In these troubled times when many of the great words that meant so much to the generation to which Jenkin Lloyd Jones belonged seem to have lost something of their cutting edge, it is deeply reassuring to know that for half a century the institution of which you are the honored head has worked so steadfastly and successfully, demonstrating "the practice of democracy in its purest form." One does not have to be a prophet to forecast another half century of growing need for the kind of faith that Abraham Lincoln Centre has maintained and promoted. And anyone who knows the record of the last fifty years will be very confident that the Centre will meet the growing need with growing power.

With most cordial personal regards and best wishes.

FREDERICK MAY ELIOT,
President.

Boston, Massachusetts.

WESTERN UNITARIAN CONFERENCE

Dear Dr. Reese:

The Western Unitarian Conference extends to Abraham Lincoln Centre its heartiest greetings on the occasion of its 50th Anniversary. The Conference appreciates the contribution that the Centre has made in carrying out the principles of democracy and liberal religion in the community. We are also grateful for the many services rendered to the Conference by the Centre's leadership and staff. We wish for the Centre continued success and an illustrious future.

RANDALL S. HILTON,
Secretary.

Chicago, Illinois.

PLANNED PARENTHOOD ASSOCIATION, CHICAGO AREA

Dear Mr. Holly:

Word has come to us of the Fiftieth Anniversary which the Abraham Lincoln Centre is celebrating on February 12th. We wish to take this occasion to congratulate you and your Board of Directors for the splendid influence the Centre has been in that neighborhood all these years.

We in Planned Parenthood are grateful to the Board for including our services among the many helpful activities which you sponsor and maintain. It took courage in the past to include our services, and now when it is not quite so controversial, it still is a boon to any family to be able to come to your Centre for our help.

I send the good wishes of our Board and Staff for your continued success in serving the community.

ROSS J. BEATTY, JR.,
President.

Chicago, Illinois.

THE ADULT EDUCATION COUNCIL OF GREATER CHICAGO

Dear Dr. Reese:

I would like to extend to you on behalf of the Board of Directors of the Adult Education Council our heartiest birthday wishes.

We sincerely hope that the Abraham Lincoln Centre will continue to service the citizens, following its past splendid efforts.

THOMAS H. WEST,
President.

Chicago, Illinois.

WELFARE COUNCIL OF METROPOLITAN CHICAGO

Dear Dr. Reese:

My attention has just been directed to Senate Resolution No. 18 adopted by the Sixty-Ninth General Assembly on February 15, 1955.

Congratulations on this public recognition of the fifty years of service which the Abraham Lincoln Centre has contributed to the community.

ROBERT H. MACRAE,
Director.

Chicago, Illinois.

THE CHICAGO URBAN LEAGUE

Dear Dr. Reese:

The Chicago Urban League salutes the Abraham Lincoln Centre on its 50th Anniversary. Your principles and program have been a beacon light in a kind of wilderness where they are most needed.

We of the Urban League are fortunate to have Dr. Reese on our board and have profited by his counsel and advice.

Lincoln Centre has been an ideal monument to the man for whom it was named and an ardent supporter of the principles for which he fought and died.

Congratulations, and may you have many more years of fruitful service.

SIDNEY WILLIAMS,
Executive Secretary

Chicago, Illinois.

COMMUNITY CHILD GUIDANCE CENTERS

Dear Dr. Reese:

It has come to my attention that the Abraham Lincoln Centre is celebrating its Fiftieth Anniversary. I want to take this occasion to offer the congratulations of the Centers as well as my personal good wishes on this momentous occasion.

The important contributions of the Abraham Lincoln Centre to the general welfare of the community are many and varied and not least among them are the Community Child Guidance Centers. Your personal recognition of the value of the new approaches and methods of Dr. Dreikurs and his associates is a credit to you. Without your support and the support of the Abraham Lincoln Centre there is much doubt whether the Community Child Guidance Centers would be in existence today.

May the coming fifty years be as illustrious as the last and we pledge you our continued support and encouragement.

ALBERT E. MCKEE,
President.

Chicago, Illinois.

KEN-OAK IMPROVEMENT ASSOCIATION

Dear Dr. Reese:

Congratulations and good wishes on the occasion of the 50th Anniversary of the founding of Abraham Lincoln Centre. The Ken-Oak Improvement Association, Incorporated, which has held its monthly meetings at Lincoln Centre since 1945 wishes to express its sincere appreciation for the encouragement and cooperation given it by Lincoln Centre. May the years to come be happy and fruitful years for Abraham Lincoln Centre.

KEN-OAK PUBLIC RELATIONS COMMITTEE.
Chicago, Illinois.

My dear Mr. Reese:

I would like to be with you as you suggest but will soon be in Arizona for the winter months.

Regarding the building, I am afraid there is little help I could give you except to say that it was my first commission for so large a building. The interior is mine but the exterior belongs to my Uncle J. Ll. J. and Dwight Perkins. I have always hated it.

Perhaps next spring I can come.

FRANK LLOYD WRIGHT,
Architect.

Taliesin,
Spring Green, Wisconsin.

Dear Dr. Reese:

My mother, who went first to All Souls across the street, continued her vivid interest in Jenkin Lloyd Jones' work after destruction of the charming brick church (with busts of Parker, Emerson, et al) in the new Centre until her death in 1917. I often went along and have been deeply affected by those beneficent influences. I must now express gratitude to you for your able guidance of this dream of a center for all, during the years, and for the flexibility which has permitted its survival.

Let me also express gratitude to you for your deeply appreciated help at the time of the passing of Edith Lobdell Reed, my late wife.

EARL H. REED,
Architect.

Chicago, Illinois.

Dear Curtis:

I am sorry that I cannot be with you for the Lincoln celebration, but I enclose the following message for your annual meeting and I hope that the occasion may be a happy one.

"I am very sorry that I cannot be with you at the Lincoln Day meeting.

"The Centre is really trying to carry on Lincoln's work of 'Justice towards all and malice towards none.' Lincoln's inspiration was Jefferson and the Preamble to the Declaration of Independence, that man had a right not only to life and liberty but also to the pursuit of happiness. That is what Lincoln meant by his phrase at Gettysburg when he spoke of ours being a government not only of the people and by the people but also for the people. We need much greater friendship between all kinds of folks, and Lincoln Centre from its very beginning has been a powerful force in this direction.

"I feel that I benefited spiritually from being a member of the Board for a brief period of time, and I want to send my greetings to the brave and noble men and women who are making the Lincoln Centre the real force that it is. May blessings and success crown your work during the coming year."

With all best wishes.

PAUL H. DOUGLAS,
U. S. Senator

Washington, D. C.

Tributes From Former Residents

Being a Lincoln Centre resident for three years—the first of which was the last year of Jenkin Lloyd Jones' life—was one of my richest and most memorable experiences.

STANFORD PULRANG.
Yonkers, New York.

Please accept my congratulations and good wishes for continued good work. Of course, distance makes my attendance impossible and I regret it.

ANNA AYRES.
Burbank, California.

I did so enjoy living with you way back in 1931-32, a long time ago, and wouldn't have missed the experience of the job there, but more than that is the inspiration and joy of having associated with you—an experience that can never be duplicated. The best of everything is none too good for you.

ETHABELLE ROGERS.
Lincoln, Nebraska.

It is difficult for us to realize that the Centre is celebrating only its 50th Anniversary! For 25 years ago, on April 1, my wife and I were married by Curtis Reese, in his study at the Centre! Can time slip by that rapidly? We look back with gratitude for the influence upon our lives that Lincoln Centre has been, especially its liberalizing effect upon us.

My personal convictions have grown in a direction other than naturalistic humanism, personified by the Centre's dean, but I have not repudiated the "humanism" of my former allegiance. I find the broad stream of classic Christianity, and especially the liberal Congregational fellowship, very nourishing.

ROVENE AND EDWARD W. OHRENSTEIN.
Winslow, Washington.

Best wishes to you all on the Golden Anniversary of Abraham Lincoln Centre. Special greetings to Dr. and Mrs. Reese. I am indeed grateful for the warmth and kindly understanding, the encouragement and good fellowship I found at Lincoln Centre at a time when

I needed it most. As the years pass I come to an even greater appreciation of the fine convictions of those belonging to Lincoln Centre, and of their courage in standing by them.

BONNIE HANSEN.

Olympia, Washington.

We welcome this opportunity on the occasion of Abraham Lincoln Centre's 50th Anniversary to express our indebtedness to it as an institution and our personal appreciation to Curtis and Fay Reese for the important role they both played in our lives and in our professional development.

At so many critical points in our lives, from our early interests in professional education through our later trials and tribulations during two decades of professional work in Chicago, the Reeses and their associates at Lincoln Centre provided a constant source of security whenever it was needed and they offered encouragement and inspiration always. A review of all the important contributions in our own case would assume the proportions of a biography.

It must, however, be recorded that the experience of working and living at the Centre has an importance above that of exposure to sound principles and to training in practical and important aspects of social work. The experience, in the last analysis, means that one becomes a member of that small company which, trying to emulate the Reeses, does forever after dedicate themselves to unselfish service. Here in Cairo for the United Nations we try to carry on in that spirit.

FLORENCE AND LOUIS HOSCH.

Cairo, Egypt.

My first introduction to Lincoln Centre was when a friend encouraged me to attend services at the Center and to hear Dr. Curtis Reese preach. My second introduction, when Betty Baker misunderstood my inquiry about residence and told me that the position of Boys' Worker had just been filled—then caught up with me on Michigan Boulevard a few days later to notify me that both a job and residence were available.

Perhaps I wasn't desperate enough at the time to jump off a bridge but I was about to give up the idea of an education and go back to farming.

A new direction in life, the completion of my education, an unforgettable experience, a working philosophy —those are a few of the things Abraham Lincoln Centre mean to me personally. But there is more than that: the fact is that I never have stopped doing the job I started when I first came to the Centre—I'm still at it.

Then there were the friendships formed, the memories of dinner in the residents' dining room, the table conversation, the dances, the excitement of visiting guests. Most of all, I guess, there remain the memories of the Reeses—the leadership they provided, the profound influence Curtis Reese has had upon my thinking.

Sorry I can't be there with you on February 12th. My greetings and best wishes to all of you.

GEORGE SCHERMER.

Philadelphia, Pennsylvania.

During the years when Marcella enjoyed her first experience as a branch librarian at the Centre, she also for the first time had her own home there on the sixth floor. When you married us in 1945 it was in your home that residents gathered to wish us happiness. After we moved from the Centre, the Free Religious Fellowship found a place of meeting in the auditorium, and it became our spiritual home for several years.

Accept our sincerest good wishes for a future of continued service marked by enlightened and democratic leadership.

MARCELLA AND LEWIS MCGEE.

Yellow Springs, Ohio.

Though Abraham Lincoln Centre was not my home for long, it played, as you know, a significant and very personal part in my life.

MURRAY GITLIN.

San Francisco, California.

Our life at Lincoln Centre was one of the richest experiences one could wish for in the democratic way of life; and outside of its four walls the struggle continues toward this achievement.

DOROTHY AND FRANK KING.

Denver, Colorado.

At Abraham Lincoln Centre I found it possible to live the kind of life I had come to want. There was an unspoken and unexpressed ethical kind of living that was taken for granted. No pressures were put on anyone by word or deed, yet everyone knew from the framework of living, of work and play, from the general atmosphere that here one could search out ways of living the good life and actually put them into practice; here one could hatch ideas and give them preliminary try-outs. All this without subterfuge, without embarrassment, or fear of criticism or recrimination. Result, or logical consequence, was the judge.

Here all races lived together in harmony (usually!), each person dedicated to some form of social service. Caucasians, Japanese, Negroes, Jews, Christians—some poor, some not so poor. None of these things were of much consequence after the first day or two, but personality differences were. We all got the rough edges and sharp corners rubbed down to at least a little better finish through the adjustments necessary to pleasant group living.

It is fifteen years since I first came to Abraham Lincoln Centre, and my affection and regard for Dr. and Mrs. C. W. Reese, and for the agency, has increased through the years. In some small measure I have been able to bring their philosophy and way of life into another agency. This doesn't mean I have been able to live my own life with any degree of perfection, nor to show others how to do so with any degree of success, but at least Abraham Lincoln Centre has given me something to shoot at.

EDNA HANSEN.

Chicago, Illinois.

Quiet friendliness, animated discussion, above all—good fellowship; truly a place where no man (or woman) is stranger, this might begin to say what the Centre has meant, and now means, to me.

SARAH S. FURST.

Chicago, Illinois.

Lincoln Centre certainly has a special meaning to me and I'll never forget the kindness and understanding of the Reeses and all the dear residents there to make me feel at home in a strange, new city. With their helpfulness and companionship, it was easy to look forward to a much happier and brighter future, after spending some dark and confused days behind barbed wires in an evacuation camp in Idaho.

I am sorry that I will not be able to be present for the Golden Anniversary celebration and the annual dinner on the 12th of February, but my thoughts will be with all of you.

MARY OURA.

Milwaukee, Wisconsin.

It is difficult to express the feeling I have for the Lincoln Centre family. I enjoyed the time I spent there to the utmost and think of the many friends with warm affection. I wish I could attend the dinner. Please know that my thoughts will be with you and that my wish is for many more years of successful operation.

HERTHA TAYLOR.

New Orleans, Louisiana.

What a long way away I am! And the annual dinner is coming soon. How I shall miss being there and hearing the annual message of the Dean on the state of the nation as seen from Lincoln Centre!

My best and warmest greetings to you all and congratulations for all the fine work.

MEDA Z. STEELE.

Lagueglia, Italy.

Dear C. W.:

I tried to write a few words about the meaning of the Centre to me but it's rather like reviewing what one's whole life has meant, since the Centre is inextricably bound up with you and mother and our family life. I wouldn't exchange growing up at the Centre for any other childhood and youth I ever heard of, and you must know that because of the love and warmth, security, encouragement, and support with which you and mother surrounded us children, we feel we have the best parents in the world. That you and mother also had the intelligence, understanding, and leadership to carry on the experiments in group education and living that the Centre and residents' program over the years represents, meant that your children had the exciting opportunity to live in the heart of them.

MARIE REESE WILSON.

New York, N. Y.

THE DEDICATION

(Abraham Lincoln Centre, 1905.)

And what is this you dedicate? Is it the brick and stone?
These walls set high and fair—do you but build these walls alone?
Is it that you would dedicate this work that you have done,
Or consecrate the structure of great deeds that is begun?

We may fold hands and look at this, and know that it is good,
And praise the marvels that are wrought of senseless stone and wood,
But we must go bare-armed and strong from labor made complete
To all the harder, longer tasks we know that we must meet.

The perfect house is not made up of roof and wall and floor—
The perfect house bids welcome or cries Godspeed at door—
Its builders labor on in love, are spendthrift of their strength
Until the house shall stand in simple majesty at length.

It is the house not made with hands, not built of stone and steel,
Whose base is the great common thought that all of us must feel,
Whose clear design but follows out the one eternal plan
That they who work in brotherhood must know their brother man;
That they who work in brotherhood, who build with word and deed,
Toil on a structure which outgrows the confines of a creed,
Raise up a temple wonderful beneath the blessed skies—
A temple as enduring as the truth that never dies.

Build on. Build high and true and fair, throughout the changing years,
And light shall break where darkness broods, and smiles take place of tears.
The blessing of a worthy deed is that its luster glows
Like sunbeams coaxing laughter to the dewdrops on the rose.

So, you have built—but still you build, and not with brick and beams,
For you shall breathe the breath of life into your cherished dreams,
And you shall see your faith take form again, and yet again,
For you build more than temples—Aye, for you are building men!

And what is this we dedicate? Not roof and floor and wall,
But the brave trust in that white light which leads us one and all;
We consecrate our hope and faith in this that has been done
And dedicate ourselves anew to what is but begun.

WILBUR D. NESBIT.

Western Unitarian Conference

700 Oakwood Boulevard, Chicago 15, Illinois
RANDALL S. HILTON, Executive Secretary

NOMINEES

Rev. Jack Mendelsohn, Jr., Chairman of the Nominating Committee of the Western Unitarian Conference presents the following persons for membership on the Board of the Conference for a term of four years:

Clifford W. Mills, Denver, Colorado. Mr. Mills is Dean Emeritus of the Westminster Law School, Denver; former Regent of the University of Colorado; and former President of the Denver Unitarian Church.

Mrs. Robert Risk, Indianapolis, Indiana. Mrs. Risk is an active member of the Indianapolis Unitarian Church. She has held offices in many church organizations, served as chairman of numerous committees, and has frequently attended the Lake Geneva Summer Assembly.

Charles F. Van Dine, Dayton, Ohio. Mr. Van Dine is immediate past president of the Dayton Unitarian Church. He has served for seven years and is at present an advisor for the Liberal Religious Youth. He is a divisional superintendent for the Delco Products Division of the General Motors Corporation.

INTERESTING EVENTS AND HAPPENINGS

Davenport, Iowa, enclosed the attractive Brotherhood Week folder published by the National Council of Christians and Jews in its February 18th *Unitarian.*

Louisville, Kentucky, was the setting for the Spring meeting of the Ohio Valley Federation of the Liberal Religious Youth, March 18 to 20, 1955.

Cedar Rapids, Iowa. The People's Church Puppeteers are presenting their fourth annual show. Entitled "The Breath of Life," it deals with the life of one of the great Unitarian pioneers, Joseph Priestly. The proceeds from this marionette fantasy will be sent to the Albert Schweitzer Hospital at Lambarene, Africa.

Denver, Colorado, put on "The Mad March Hare" an all church party. Alice in Wonderland costumes were in order.

Kalamazoo, Michigan. *The Church This Week,* the publication of the Kalamazoo Unitarian church, features a personal comment on the previous Sunday's sermon and a biography of a church member each week.

Chicago, First Church. The result of a recent survey indicated the following theological preferences:

Humanist	42%
Theist	13%
Both	38%

Evanston and North Shore (Highland Park), Illinois, put out joint publicity for identical Lenten Services conducted by their respective ministers, Homer A. Jack and Hartley C. Ray.

Iowa City, Iowa. The Alliance sponsored a pancake supper from 5:30 P.M. to 7:30 P.M. Continuous movies were shown in the auditorium for those awaiting their turn to eat.

Des Moines, Iowa. The Western Conference meeting here April 22 to 24, 1955, will be the last one of this kind in the present building of the Des Moines Unitarian Church. The property has been sold, a new site selected, a building fund campaign undertaken, and plans drawn for a new building to be erected during the next eighteen months.

Louisville, First Church. The Berea College Choir sang at a recent Sunday service.

Dayton, Ohio. A Family Night dinner, April 1, featured "oodles of noodles" or "Some Chicken in Every Pot."

Kansas City, Missouri. The April 1 Family Night featured (1) a pot luck dinner, (2) The Rubenstein Concerto in d Minor, and (3) an illustrated lecture on "A Billion Light Years Into Space."

Omaha, Nebraska. The Fifth Grade Class of the Church School modeled clay figures and painted a mural in connection with their study of primitive religious beliefs.

Rockford, Illinois. April Fools Day was celebrated by presenting a political satire, called "These Doggone Elections."

Detroit Central. Family Night is planned for May 13. Every member of the church is asked to display his hobby.

Detroit-Northwest. "Saturday Night at Camp" was the theme of Family Night, April 7.

South Bend, Indiana. The Church School of the South Bend Unitarian Church sponsored an "Open House" at the Church, April 3. Exhibits of class projects were on display.

Burlington, Iowa. Sufficient funds have been raised to enable the Burlington Fellowship to call a fulltime minister.

Alton, Illinois. An "art-work-shop" has been organized for parents and teachers of the church school.

Madison, Wisconsin. The Hexagon group for "youngish" people sponsored a Puerto Rican evening. Puerto Rican food and music were enjoyed. Colored slides of Puerto Rico were shown.

Lexington, Kentucky. The Lexington Fellowship entertained the Ohio Valley Conference March 25-27.

Park Forest, Illinois. This new church is sponsoring a Jazz Concert on May First. Such nationally known Jazz specialists of radio and television as Art Hodes, Wyn Stracke, and Big Bill Brunzie will be on the program.

Colorado Springs, Colorado. The Alliance has been discussing the Columbia University lecture series on "Man's Right to Knowledge and the Free Use Thereof."

Geneva, Illinois. A new lending library has been established for members and friends.

Davenport, Iowa. Rueben Ship's LP record, "The Investigator," was played to a group before church on March 6.

Duluth, Minnesota. Broadcasting of the morning service began on March 27.

Chicago—First Church. The Service Committee sponsored a concert by the Chicago Symphony

Chamber Ensemble. It was presented at the church.

Cincinnati, Ohio—First Church. A Hi-Fi Record Listening Group meets regularly at the church.

Grosse Pointe, Michigan. Special Services were held celebrating the sixteenth anniversary of the church and honoring the founders.

Urbana, Illinois. A church school orchestra has been formed. Special orchestrations were prepared for it by the director. It has performed on occasions at the church service.

SOME WESTERN CONFERENCE SERMONS or WHAT "THEY" ARE TALKING ABOUT

Making the World Safe for Intelligence.....Olsen
Helen Hayes—Is Self-Reliance All You Need?.....Bailey
Mark Twain Defends the Devil.....Joshi
Co-Existence: Is It Sanity or Surrender?.....Mendelssohn
Beyond the Fashions of Happiness.....Goff
Great Men Are Earthborn Too.....Palmer
Kernels and Husks of Religious Doctrine.....Bragg
The Disciplines of Integrity.....Westwood
Association: A Dangerous Freedom.....Gilbert
If It Is Eternal, It Is Now.....Clark
Jerusalem and Chicago.....Gaede
Crucifixion by Stupidity.....N. O. Moore
The Return to Man.....Cyrus
Being Good without God.....Storm
Each Man's Frontier.....Pennington
Born Into a World Not of Their Choosing....Fordon
How Jehovah of Sinai Became God, the Universal Father.....Lyttle
A New Look at the Old Book.....Jack, Ray
Sin—Original and Otherwise.....Jack, Ray
One World, Two Worlds or None.....Weston
Books that Will Not Burn.....Gaebler
Inspiration—The Missing Word in Liberal Religion.....Argow
How to Live Under Tension.....Foote
Juke-Box Religion.....Argow
The Sin You Didn't Inherit.....Brigham
Religion and the Other Fellow.....Maloney
Portrait of a Healthy Mind.....Phillips
What Makes People Angry.....Phillips
The Silent Strength of Symbols.....Joshi
The Certainties We Seem to Crave.....Silliman
The Guilty Innocent.....Palmer
The Human Use of Human Beings.....Mendelssohn
The Unity of Opposites.....Morgan
And Solve for X.....Morgan

INTERNATIONAL EXCHANGE

Dr. Leslie T. Pennington, minister of the First Unitarian Society of Chicago, will exchange pulpits and parishes for the next four months with Rev. Eric Price of the Unitarian Church in Liverpool, England. Mrs. Pennington will go to England also. While there they will visit their daughter Mary, Mrs. John Updike, who recently presented them with a granddaughter, Elizabeth Pennington Updike. Mr. John Updike is on Fellowship at Cambridge and is a frequent contributor of poetry to the *New Yorker*.

FAR-EASTERN OBSERVER

Dr. Homer A. Jack, minister of the Evanston Unitarian church, has taken a leave of absence and will visit the Far East. He will visit Indonesia, attend the Afro-Asian Conference, and spend at least a month in India.

DES MOINES HIGHLIGHTS—April 22-24

Professor Alfred E. Emerson, University of Chicago, on "Which Way is Man Going?—A Scientific View."

Hon. William Roger Greeley, Moderator of the American Unitarian Association, on "What Unites Us."

The Des Moines Unitarian Players in a demonstration of Theatre in the Round.

C. David Connolly, Esq., on "Where Our Money Goes."

A.U.A. MAY MEETINGS—May 19-24

A galaxy of speakers will be presented. Among them are:

Dr. Henry de Wolfe Smyth, Atomic Physicist—Ware Lecture.

Wendell Berge, former Assistant Attorney-General of the United States—Laymen's League Dinner.

Mrs. Franklin D. Roosevelt—Unitarian Service Committee Dinner.

Mrs. Bonaro Overstreet—Alliance Jubilee Dinner.

RELIGIOUS PATTERNS

Professor Sterling M. McMurrin of the Philosophy Department of the University of Utah, has a published lecture on "The Patterns of Our Religious Faiths." It is a fascinating and objective appraisal of the four major emphases found in the religious groupings of Western culture in relationship to their doctrines of man. (Copies may be ordered through the Conference office.) Some definitions and quotes follow.

"Fundamentalism, the meeting of *proximate pessimism* with *ultimate optimism. . . .*" Religions of redemption.

"Liberalism, the union of *proximate optimism* with *ultimate optimism. . . .*" Total affirmation of life.

"Humanism is defined by the junction of *proximate optimism* and *ultimate pessimism.*"

Existentialism. "*Proximate pessimism* when combined with *ultimate pessimism* yields Existentialism. . . ." Religion of despair.

Prof. McMurrin concludes:

> Today religion is moving once more toward the twin evils of irrationalism and authoritarianism, and only those who set themselves firmly against these corruptions are faithful to the high estate to which humanity has finally come.
>
> The only religion that can satisfy today's ideal is a religion that is committed irrevocably to the intrinsic worth of every human soul . . . . that is committed to the community of all mankind . . . . with a democratic social conscience . . . . that cultivates the attitude and technique of self-criticism . . . . that produces an ever-increasing awareness of beauty . . . . that quickens moral sensitivity . . . . that is committed sincerely to the search for truth . . . . that is committed to the destruction of every form of tyranny over the minds and souls of men.
>
> The only religion that can satisfy today's ideal is a religion that will give consecration to life and direction to human endeavor, inspire men with faith in themselves, dedicate them to high moral purpose, and give them the strength to live through their failures and to face with high courage their supreme tragedies.
>
> Religion is man's ultimate concern and commitment, a living experience that reveals to him the deep mysteries of his own being. In his profoundly religious moment man achieves communion with the sublimity of nature—or stands in the presence of the holiness of God. (Pp. 35 & 36).

CHICAGO URBAN LEAGUE

Certificate of Recognition

for Outstanding Achievement in Race Relations

PRESENTED TO

THE ABRAHAM LINCOLN CENTRE

In recognition of Your Fifty Years of Pioneering and Proving the Practicality, Wisdom, and Rightness of social agencies making their Facilities and Services available to all—thus maintaining Fidelity to the ABOLITIONIST and The Great Emancipator Lincoln.

PRESIDENT

Sidney Williams
EXECUTIVE SECRETARY

THE URBAN LEAGUE — AMERICANS TOGETHER

FEBRUARY 11, 1955